

A

REVIEW

OF THE

STATE

OF THE

ENGLISH NATION.

Saturday, November 9. 1706.

I Brought the last Discourse down to the Subject of the present Treaty, and I think, if I am ask'd, what the Treaty consists of, this is a short Abstract—— 'Tis a Capitulation of Coalition and Incorporation, on the Foundation of Equalities and Equivalents; and this is in its Nature a thing so just, that no Man can object.

If there be a Hardship on any side, and an Equivalent is offer'd, there can be no Injustice; I know very few things in the World, but what may be made up with Equivalents, such as Life, Virginity, Honour and Eternity; all Matters of Value between Man and Man are reparable—— If therefore necessary Clashings happen in the present Interests of the two Kingdoms, and the Doctrine of Equalities cannot run thro' every Article, the Treaters without

Question hit upon the best Medium in the World, *Viz.* An Equivalent—— To say an Equivalent cannot be given, is to talk Nonience, and argue against Demonstration; Money is an Equivalent to all Kinds of Value; and discounting Advantages, all things in the World may be brought to a Par—Weight for Inches, says the Horseman; so Money for Discount, says the Merchant, Payment for Rebate, Value for Value, *pro Rata*, as the Merchant calls it, is always an Equivalent.

'Tis true, that these Equivalents respect principally, Trade, Taxes, and all Sorts of Payment, and in this Respect the Union has been very well consider'd; but that is not my present Purpose.

I am now upon examining the State of the Union, respecting the Church on either hand;

hand; and as I cannot but think, there is an Equivalent in the Securities on either hand; I am very sorry to see so many Gentlemen uneasie about the Affairs of the Church on either side—And I shall examine the Case more particularly, as to *Scotland* first, not only because it is first in the Treaty, but because the Objections there, have been a little unexpected.

I have always thought the Clamours at the Church of *Scotland*, and its Settlement, unreasonable and severe—When I have heard so much of the Violence of her Members, their hot Spirits, their Fury, and their Persecution; indeed, I thought, when I came among them, to find some Footsteps of such things, too plain to be hid—And that there could not have been all that Smoak, without some Fire.

But when I come to find, that there are Numbers of Episcopal Clergy, who in *Scotland*, by the Connivance and Tenderneſs of the *Presbyterian* Kirk, hold their Churches, tho' they remain Episcopal, and as to their Establishments Unorthodox, if that Word shall be allow'd me.

When I come to see, there are Episcopal Meetings or Conventicles in every Part of *Scotland*, and twice as many, as there are Churches in the City of *Edinburgh*, who receive no manner of Disturbance from the Kirk or the Government.

When I consider, that the Ministers in these Churches or Meeting-houses, neither take the Oaths, nor pray for the QUEEN, and some openly for King *James VIII.*

When I consider, that in several Parts of the Kingdom, where the outed Episcopal Ministers have been poor and reduc'd, the *Presbyterians*, both Ministers and People, have contributed largely to their Support.

When I saw these things, I could not but own the Kirk of *Scotland* to be the most abused People in the World, in the several Charges of Persecution and Violence upon the Dissenting Episcopal Clergy of *Scotland*.

Perhaps Violences, Tumults, and Rabble may have made Excursions on both sides, and invading Churches has been an Error, the Gentlemen, I presume, will not defend—But I am speaking in general, Nationally, or as a Kirk and an establish'd Power, I

confess, I have seen nothing of it there.

The Episcopal Men enjoy their Liberty, they preach openly, they are not impos'd upon, no not in the same things, in which the *Dissenters* in *England* are oblig'd; but go on unmolested, without owning that Government, under which they enjoy the Liberty they have.

This is much more than the *Dissenters* in *England* enjoy, or than they seek. Well, Gentlemen, all this Clamour will cease and die, and all those of the Episcopal Part, who will conform to the Government, will be let alone as to their Religion, and may go on their Way.

But say the Patriots of the *Scotts* Kirk, we are not secure of this; you tell us of Advantages and Securities: We in *Scotland* are not easie under the Security of our Treaty, and till that is got over, how can we unite?

I have answer'd this at large, and thought, I had done with it; but since those Tracts have not seen the World in so extended a manner as this may, I crave leave to repeat the Discourse, which I hope, shall not be unseasonable.

Before I enter upon this Subject, I think it proper, however, to premise, to prevent the Umbrage of any; that I know no Article of the Union for the Church of *Scotland*, but what is particularly applicable to the Church of *England*, and the Security being mutual, I claim to be understood in a Sense suitable to both; and if any Man takes me otherwise, he will do me wrong.

The Design of this Treaty is Union; it could not be a Union in the receiv'd Notion of the Word, if there were not mutual Securities—All Manner of Union must depend upon Equalities, and mutual Security is the first that can be thought of; if one side were safe, the other expos'd; if one uppermost, the other depress'd; this would be Subjection, not Union—'Tis a Balance must make a Union, or it can never merit that Name, and this Ballance must consist of Equalities or Equivalents, and this is the meer Nature and Substance of the Union.

Now, if the Union cannot be made without Equalities, it cannot be, but both the respective National Establishments must be secur'd,

Secur'd, otherwise where is the Equality? and this is what I crave leave to be a little particular about, as a thing which meets with mighty Objections abroad, and perhaps in time may come to be debated at home; and therefore cannot be unseasonable on any hand.

Our Church will be devour'd at home, say the High Gentlemen in England; the Scots Presbyterians will joyn the Phana-

sicks in England, and undo us.

Our Church will be overwhelm'd, say the Men of Fears and Jealousies in Scotland; we shall be oppress'd with Numbers, out-voted, reduc'd, and over-run by the Church of England, by Prelacy and a Party——To both these, I hope, the following will be some effectual Answer, and I refer to the Particulars——

MISCELLANEA.

HAVING been long treating of the Union of Scotland, I cannot but put my Countrymen in Mind of a serious Jett, pass'd upon them lately in Scotland; the Use I shall make of it, will by no means interrupt the Union, but rather contribute to its Furtherance and Encouragement, I hope; or if it does not, England and Scotland too must make a very ill Use of my very good Design.

There is a Book lately publish'd, tho' printed in England, said to be written by one Mr. Hodges, the same, who had the Reward of four hundred Pounds or thereabout, awarded by the Parliament of Scotland, for writing a Book in Defence of Scotland.

Amongst a great many wonderful Reasons, this Gentleman gives, why Scotland should not unite with England; One of them is, and I assure you, Gentlemen, if it be true, 'tis one of the best Reasons can be given; That England is so wicked, so immoral, so corrupted a Nation, that they are not fit to be united with; and the Scots will bring themselves in to answer for England's National Sins, that this is the direct Way to be ruin'd, and the like——But to be more particular, I'll give you the Author's own Words——

P. 47. He is giving an Account of the excellent Discipline of the Church of Scotland, and how an Error was no sooner started by any body, but it receiv'd immediate Check——And I cannot deny, but he may reproach us in some things, as he does, with

the Connivance in England at Deism, Socinianism, Coward's Second-Thoughts, Angels flying to Heaven, Dr.——Immortality, and the like Errors, not taken Cognizance of by the Church of England; and in Prosecution of this, he says,

“ That no Ecclesiastick Constitution of any Nation upon Earth hath Error in Principle and Sin in Practice, and Satan's Kingdom in general, under such powerful and awful Checks, as that of the Kirk of Scotland: Where Sin and Error no sooner appears, than it falls under the Observation and Censure,

“ First, of the Kirk-Sessions meeting every Week in every Parish, consisting of the Pastor, Deacons, for the Care of the Poor, and Elders for observing the Opinions and Manners of the People.

“ Where, if Satisfaction is not given, by a Penitent Acknowledgment of the Offence committed, it is from thence carried to the Censure of the Presbytery, being a Collection of Ministers meeting every Month.

“ And if Satisfaction is not there given, the Fault in Practice committed, or Error in Principle vented, is thence carried to the Synod consisting of several Presbyteries, and meeting every Quarter.

“ Where if due Acknowledgment is not made, it is at last by them carried to the general Assembly, meeting every Year, where the Offence is sure to meet with a final and effectual Restraint.

“ That.